

**COMMUNIST CHINA'S TWO FACES: THE FACTS
BEHIND CHOU EN-LAI'S LATEST ADVICE TO
THE OVERSEAS CHINESE**

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**Chou Tells Overseas Chinese to Become Citizens of Land Where
They Live**

On October 3, 1956, according to a Reuters Peking dispatch, Premier Chou En-lai of Communist China told Overseas Chinese members of a trade delegation from Malaya and Singapore that the Overseas Chinese should "become citizens of the land where they live and should participate fully in the life of that country." Chou went on to say that in this way they could "help their adopted countries to win independence." Similar statements were reported by the Peiping Radio as made by Chou to David Marshall, former Chief Minister of Singapore, on the occasion of his visit to China in September and October 1956.

**This Propaganda Stand is in Line With Current International Com-
munist Tactics**

This attitude towards the Overseas Chinese on the part of the Chinese Communists is not surprising, even though there is a reversal of classic China policy. It fits very well into the general pattern of current international tactics which emphasize the legality and respectability of Communist parties, "national unity", coalitions, and a disavowal of subversive intent. It is necessary for the Chinese Communists to profess this policy in order to calm the fears of Southeast Asian governments that the Overseas Chinese consider their loyalty to China more important than loyalties to the country of their residence. This step is a necessary feature of current Chinese policy of establishing or strengthening diplomatic ties with the new governments in the area.

Advantages to China

If Overseas Chinese can, by accepting citizenship, end economic and political discrimination against them, they can, by virtue of their numbers and their business skill, become a formidable political force in the countries in which they live. If, at the same time, a pro-Communist orientation can be maintained, this force would be at the command of China and might well be a more formidable instrument than the old Overseas Chinese communities, isolated from the political life of those countries.

Communist Interpretation of Word "Independence"

The last sentence in Chou En-lai's remarks to the Malayan delegation is a particularly revealing statement of the true intentions of the Chinese Communists. The Overseas Chinese are told that as citizens they could help their adopted countries win their "independence". In Communist terms what does this mean? Words often take on special meanings in Communist usage. Let us see just what they mean when they talk about independence. What countries do they describe as "colonies still struggling for national liberation"?

In the 20 November 1952 issue of Kommunist, the official theoretical publication of the Soviet Communist Party, the magazine referred to "France, England, West Germany and Japan, not to mention Greece, Turkey and Yugoslavia... colonies of American imperialism." Certainly these peoples would be surprised to learn that their countries are colonies. Another Soviet publication, the Literary Gazette, in May, 1953, stated that "the Philippine people want to turn from a 'model' colony of Wall Street into a truly free and independent country." This description must have been a shock to President Magsaysay who knows his country to be already free and independent.

Liu Shao-chi, second only to Mao Tse-tung in the Red China hierarchy, wrote in 1954 of the "colonial and semi-colonial countries such as India, Burma, Siam, the Philippines, Indonesia, Viet Nam, South Korea, etc." Some of these countries follow neutral policies, some of them have chosen alliance with the West, but none of them, according to Liu is really independent. Chou En-lai himself, at the Bandung Conference in April, 1955, referred to Burma, India and Indonesia as countries which were still struggling for complete independence.

"Independence", to the Communists, we see then, from their own words, means a complete rejection of all ties with any non-Communist nation and a close alignment with the Communist bloc. Anything less than this, any exercise of free choice by a country in deciding its own course, is, at best, semi-colonialism, according to inverted Communist "logic".

When Mr. Chou tells the Overseas Chinese to work for the "independence" of their adopted countries, he is telling them to work for the severing of all political, military and economic ties

with the West, the establishment of close relations with the "peace-loving nations" and, eventually, joining the "socialist camp" /the Soviet bloc/ --in short, the Communization of the country which, to the Communist, is the only true and complete independence.

Does Chou Mean What He Says?

No government of a country possessing a community of Overseas Chinese should be misled by Mr. Chou's words into believing that the Chinese Communists are really telling the Overseas Chinese to abandon their Chinese nationality and be genuinely assimilated into the national community. Like the other aspects of the new line, emphasizing legality, respectability, and so on, this "advice" is only an attempt to set up a new and attractive smoke screen under which the old techniques of subversion can be carried on more effectively than ever; even while Mr. Chou is speaking these soft words, the Chinese Communists are busy with propaganda and organizational activities among Overseas Chinese everywhere designed to accomplish the direct opposite. Here are some examples:

In Fukien province, in September 1956, the Fukien Overseas Chinese Affairs Commission, an organ of the Chinese Communist Government addressed a resolution to the Fukienese Chinese of Phnom Penh, Cambodia, inviting them to remember their Fukienese origin, to invest their money in China and to send a delegation on a visit to their motherland.

In one country, where many small Overseas Chinese communities in the outlying towns have already begun the process of assimilation, Chinese Communist agents, directed by members of the Chinese Communist Embassy, are busy trying to arrest the process and simultaneously to reawaken the consciousness of being a separate community within the national society and to inculcate a loyalty to Communist China.

In another, members of the Chinese Communist Embassy and Consulates regularly visit the Overseas Chinese communities through-

out the country, acting as judges or referees to settle all manner of disputes among the Chinese residents. This meddling in internal affairs could be justified only on the theory that these citizens of Chinese ancestry are really still Chinese nationals, subject to the jurisdiction of Chinese officials. Apparently this is exactly the view of Communist China as shown in these activities of official personnel, even though Mr. Chou may have been, for his own propaganda purposes, telling some Overseas Chinese representatives just the opposite.

This interference is practiced even in countries with a Communist government. On October 3, 1956 the Hanoi radio reported that, "according to the decisions of the Chinese Embassy in Vietnam", a Chinese Public Secondary School had been opened in Hanoi to provide for the education of the children of Chinese residents in North Vietnam. Thus, even in their satellite state, North Vietnam, the Chinese Communists through their official establishment, are making sure that Overseas Chinese children will receive an education designed to keep them Chinese, not Vietnamese.

Here again, as in so many cases, one has only to look to perceive the direct contradiction between what the Chinese Communists say when they wish to present an appearance of amiability and cooperativeness, and the things which, at the same time, they are actually doing.